

## Homily for Sunday, March 29, 2020

From Ezekiel today we are told twice: "O my people, I will open your graves and have you raise from them, and bring you back...Then you shall know that I am the LORD."

**"Pueblo mío, yo mismo abriré sus sepulcros, los haré salir de ellos y los conduciré de Nuevo...ustedes dirán que yo soy el Señor."**

Right now some of us may be sensing we have been entombed in our homes. We might be forgetting we are blessed that we have a home.

Our homes do not need to be tombs any more than the house of a hermit is a tomb. Perhaps the image of a tomb, or prison, is somewhat appropriate for a Christian hermit or monk or nun. But the hermit is not called to separate himself in order to be trapped. Rather, it is to separate oneself from the traps of constant noise and distraction. In the hermitage, she is free to be truly who she is - Gods' creature - dedicated to God and praying for all humanity.

And that is what those called to the Contemplative life do. They DO keep up with the news in the world. And they pray for everyone. They are not trapped. They are liberated.

And we can use this time for prayer and meeting God more closely as well. The home is not a shackle. IF we are chained in the house, it means we have been freed from being chained to fifty other things going on. We can be chained, we can be bound, closer to God.

It is in this paradox of entombment that we come to the Gospel today. There is a lot going on; Christ is at work in many places.

First - He waits. The Gospel tells us that this is not because Lazarus is unimportant to Him. Jesus lets it be known that He has a plan, He even uses words that echo what He said of the Blind Man last week,

"This illness...is for the glory of God..."

**"Esta enfermedad...sino que servirá para la gloria de Dios..."**

Second - Christ to Bethany, even though there is danger. Christ came to place Himself in danger in order to save.

Then - both Martha and Mary speak words that, if spoken by anyone else, might imply His coming was "too little, too late." But they go on to say that not only His presence was one of Life, even now His presence brings life. With that kind of Trust, He encourages even greater trust.

Finally - He calls Lazarus from death. For two thousand years Christians have memorized the words of Jesus, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die."

Now we know this does not mean our bodies will not age, be injured, fall ill. We will someday breathe our last breath in these bodies as they presently are - unless Christ comes back shortly. Two thousand years of experience confirms that.

We believe Christ because of who He is and because of personal experiences with Him. In what occurs with Lazarus, the first generation of Christians share with us experience of why we know Christ's words are true. Lazarus, dead beyond question, is raised and freed from his tomb. This is a foreshadowing of what Christ will Himself do soon.

Our homes are not our tombs. Just about everything else can be our tombs. Sometimes we seem interred under an avalanche of responsibilities or expectations or reputations. Ultimately our sins entomb us. We cannot get escape. Christ must come and call us out. And He does.

Christ comes, even if He seems to be delaying. He comes, even if seems an inopportune time. He comes, because He not only gives life - He is life. He comes, and His work on us calls us to a deeper walk, a deeper trust in Him.

It is good to remember the times Christ has given us life in the midst of despair. It is good that we share these memories with others so that they might know of His saving power.

We need to share His life-giving words with others in this time of isolation and fear.